

A FEW THOUGHTS ON DRESS.—Although, to the unimagination mind of a modern utilitarian, this subject may appear one of very little or no importance, yet, to those who wisely seek an addition to their happiness by gleaming pleasure from everything around them, and making even the most trifling objects subservient to that end, a few remarks upon dress may not prove utterly uninteresting.

We are no great admirers of mere fashion, nor do we indeed think it worthy of farther observation than such as will save us from the imputation of singularity. Fashion in dress has seldom anything to do with good taste; it is generally founded upon some preposterous idea, which circumstance, mere fancy—perhaps even a vulgar desire of attracting attention—has given birth to. It was the fancy of Queen Elizabeth to wear enormous ruffs round her neck, and in the times of our grandfathers those ugly things called hoops became a portion of the female apparel, originating, we believe, in the desire of certain females at court to conceal the frailty of their nature from public observation.

Now, Count D'Orsay, the Marquis of Waterford, or some other depraved and frivolous blockhead, has only to parade the streets in a new suit remarkable for its singularity, and everybody adopts it as the very *beau ideal* of dress. One season we see females walking about in bonnets large enough to admit of the wearer receiving a kiss without being perceived, and in a few months afterwards they become so small as to make us suspect that straw is an article of the greatest scarcity. Mere fashion delights generally in extremes, and therefore is utterly at variance with good taste. Our English style of dress is always particularly unbecoming, especially that of men—it is too close, compact, and business-like—there is nothing of the air of dexterity about it; but then we are a bustling, money-getting nation, and cannot afford to have our movements impeded.

With due observance to the reigning mode, it is the duty of all who can afford it to dress well, and present an agreeable appearance to those about them; and care should be taken to choose such a style of apparel as will best answer that purpose. A very thin man with fleshless limbs, whose legs, when tricked out in white stockings, 'look like No. 11 on a street door,' should not be ambitious of sporting tight or knee-breeches; and a very fat, diminutive person, should eschew high stocks and frock-coats. Women of dark complexions never look well in white dresses, and those of fair delicate skin appear to more advantage in black. Thus, trivial as the subject may seem, if there be any object in dress beyond that of mere comfort and decency, it affords great scope for the display of taste and judgment in the suitability of the apparel to the person and circumstances of the wearer. Any peculiarity in apparel that attracts attention merely on account of its gaudiness or otherwise, is essentially vulgar, and may be considered as an outward and visible sign of an inward and spiritual defect. Thus, we think, glaring colours in dress show bad taste—the desire of attracting attention—and a variety of colours is equally to be censured. There should be a uniformity and completeness (if we may use the word,) producing an agreeable harmony in the mind of the spectator; and if contrast be at all allowed, it should not be in so many ways as to perplex the eye. Variety of colors in dress, however chaste each color may be, is therefore in bad taste and betrays a want of refinement. A blue coat, yellow waistcoat and brown inexpressibles, are just the sort of display we here allude to, nor do we ever behold any person wearing them but we feel ourselves as fully capable of forming a correct judgement on the nature of his taste—and to a certain extent, of his mind—as if we had been personally intimate with him for the whole of his life. Colors in male apparel—except such as claret, dark blue, or a rich deep brown—should always be avoided; green is decidedly a lively color—never looks well except in a sporting dress, and then only because it harmonizes with the prevailing colors of rural scenery. Females generally look best in light colored dresses—deep rich crimson, for instance—principally on account of the contrast with their complexions and the light and shade always exhibiting in folds of drapery. Men's dresses in the country—with the exception of frock-coats—are always elegant and niggardly; for which reason it is, perhaps, that nothing suits us better than black.

Everything in the shape of mere finery and ornament is only allowable to females, and should be scrupulously avoided by the other sex, as out of character, and betokening a sort of mental weakness which delights in gewgaws and childish trifles. Shirt-studs and brooches, even though composed of the most costly diamonds, always seem to us foppish and effeminate in the extreme, and rings—except mourning rings, or those formed of the hair either of a friend or mistress—are mere emblems of vanity in the wearer.

Let all who are ambitious of making themselves agreeable in their personal appearance be careful to have their apparel fit well; show a moderate observance of the prevailing fashion, but at the same time varying it slightly, so as to suit the peculiarities of form and bodily figure: Let each part of the dress be, as artists say, in keeping with the rest, and let all attempts at display be utterly discarded—so will they show both good sense and taste, and avoid being mistaken for one of the vulgar.

BUSINESS.—After all, there is nothing like business for enabling us to get through our weary existence. The intellect cannot sustain its sunshine flight long; the flagging wings drop to the earth. Pleasure palls, and idleness is

Many gathered miseries in one name. But business gets over the hours without counting them. We may be very tired at the end, still it has brought the day to a close sooner than anything else.

HE WHO SOWS MAY REAP.—An Arabian, who brought a blush to a maiden's cheeks by the earnestness of his gaze, said to her: 'My looks have planted roses in your cheeks; why forbid me to gather them?' The law permits him who sows to reap the harvest.

ADVICE OF OLD FARE.—Keep your head cool by temperance; your feet warm by exercise, rise early, and go soon to bed; and if you are inclined to get fleshy, keep your eyes open and your mouth shut.

THE POLYNESIAN.

HONOLULU, SATURDAY, SEPT. 9.

SANDWICH ISLANDS NEWS.

We had hoped to be spared the trouble of ever again alluding to the paper bearing the above title. Any controversy with a paper of such a character is only a waste of time, and we feel assured that our readers, both here and abroad, will thank us for making even the present notice as brief as possible.

We gave a few weeks since a fair exhibit of the character of the News, and its value as authority; and if any one wishes a farther exposition, we advise them to procure a file of it—it speaks for itself. Had the conduct of the paper not established for itself such an unenviable character as to place beyond its reach the power of injuring any one, we might feel called upon to reply to some of its personal attacks; but as it is, reply is unnecessary—the bane carries with it the antidote.

When the News was first established, it had quite an array of supporters; but by descending from a high-toned opposition to measures, to abuse of men, its subscription list has dwindled away until its very existence is dependent upon charity. Like a drowning man, the conductors of the News now stand ready to grasp at a straw—any thing that will serve to awaken sufficient interest in their paper to induce the community to contribute the smallest mite for its support.

Opposition to government has been forgotten, when interest has directed the attack to other points. Conducted by those who call themselves Americans, it has been a vehicle for the abuse of the American Mission, the representative of the American government, and in fact, any one by the abuse of whom it has hoped to acquire notoriety or gain.

A few weeks since, the editor of the News, finding it impossible to attract attention in any other manner, conceived the project of making a grand charge against the Hawaiian government. Some difficulty between the natives respecting the land titles in Manoa valley, having arisen, this chivalrous knight of the quill, waxed warm in the cause of suffering humanity, complaining in the most pathetic manner of

'Wrong and outrage committed on a fellow man,' and charging the cause and effect of these unmitigated wrongs upon those 'high in authority.' All his kinder sympathies were enlisted in behalf of the 'poor natives' whom some may remember, were not long since favored by the same journal with the title of 'a vile, disgusting, degraded set of animals.'

The gentleman left in charge of the Polynesian during our absence on the island of Kauai, saw fit to reply to these charges, challenging the conductors of the News to prove that portion of their statement respecting one 'high in authority,' being in any way implicated in wrong transactions, respecting the lands in Manoa valley, and offering to pay \$200 to the editor of the News, if he would prove that any officer of government ever offered him that sum to keep silence. To this reply the editor of the News answered in an evasive manner, alleging as a reason of not proving the charge that we were absent, and he was fearful of not getting the sum offered. All of the subsequent remarks upon the subject, in the News, have been of a similar character, evading the matter of proof by resorting to divers subterfuges.

The sum and substance of the whole matter, about which the News has raised such a hue and cry, is this. Some difficulty arose between natives—private individuals—in no way connected with government, respecting the right to certain lands. When intelligence of this difficulty was received by the government, prompt measures were taken to secure justice to all the different disputants. That there was difficulty between the different land holders, no one has ever denied. In the unsettled state of land titles, difficulties respecting individual rights will necessarily arise. The editor of the News, not content with stating merely this fact, must go farther and state what was false—that a wrong was done with the knowledge and cognizance of the government, and of some 'high in authority;' and in order to give to this falsehood an appearance of probability, back it with another, blacker than the first, that some officer of government had offered a bribe of \$200 if they would keep silence upon the subject.

The article making the statement respecting the wrong committed in the matter of the lands is so transparent—the *animus* so apparent upon its face—that it is questionable whether any one would have ever believed it had it not been contradicted. Certain it is that those acquainted with the character of the paper placed no reliance upon the report, even before its contradiction by the Polynesian. The editor of the News seemed to be aware of his frail reputation for truth when he backed his assertion of the connivance of government, by one that some one had offered him a bribe of \$200.

To the disjointed remarks made by the editor of the News respecting what has previously appeared in the columns of the Polynesian, we shall not deign to reply. The whole article is so extremely logical that the most obtuse intellect can perceive at a glance its real merits. The editor bravely asks us to point out one instance where he has made personal attacks or false allegations, while at the same time he evades, in a style peculiarly his own, the challenge to prove his assertions respecting the Manoa lands, and the offer of a bribe by an officer of government. As for personal attacks, we hardly know where to put our finger upon the News without pointing to one. We have before alluded to the attack made by the News upon the American Consul, and several other American citizens; and if we were to give a complete catalogue of similar personal attacks, it would extend this notice far beyond the limits which we should wish to occupy with matters promising so little benefit to any one. All these attacks have been read and met with that indifference which their spirit, and the source from which they have emanated, deserve.

The News has by sundry assertions and insinuations, endeavored to convey the impression that the Hawaiian Government, or somebody else, has attempted to put a stop to its publication by an action for libel, or by injuring the character of the paper. So far as this is the truth, that the Government has not, nor ever has had the least desire to stop, or in any way control the News. They are perfectly content with the conduct of the News, and entertain no

fears of ever being injured by it in the least. On the contrary the Government has occasion to be thankful for the *outré* character of the News, as by its virulence it has shown to the world the true nature of the opposition of which it is the organ. The conductors of the News have been and still are dependent upon the American Mission—the object of much of their abuse—for favors necessary to their existence.

The extreme sensitiveness manifested in the reply to our former notice of the editor of the News—his fear that the character of his paper would be ruined abroad—his indignation that our notice should have appeared at a time when an American vessel of war was lying in port—his peevish irritability—and his constant alarm lest somebody should attempt by process of law to curtail the freedom of speech and the liberty of the press, are ludicrous in the extreme, and call to mind the old adage:

No rogue ever felt the halter draw,
With good opinion of the law.

We desire to quiet the gentleman's nerves as much as possible and assure him that no one in the community will ever molest him for aught he may say. The gentleman may be as severe or facetious as he pleases, but in our own behalf and in behalf of our friends we beseech that he will spare us praise. Praise from such a source is the highest censure we can receive. We will here say and we hope the assertion will not add to the editor's egotism—that the News has, although unintentionally, made the Hawaiian Government many friends.

In conclusion we assure our readers we shall trespass no more upon their patience by noticing the Sandwich Islands News, or any assertions made in its columns. It will be our endeavor to give a fair and impartial statement of facts in regard to any difficulties which may arise, leaving our neighbor to do what best he can to 'raise the wind.' His furious attacks and mighty charges, high-sounding but empty as a bubble, will vanish as soon, if left to themselves.

CHARITY AND FORGIVENESS.—Charity and forgiveness are truly amiable and useful duties of the social kind. There is a two-fold distinction of rights commonly taken notice of by moral writers, namely, perfect and imperfect. To fulfill the former is necessary to the being and support of society; to fulfill the latter is a duty equally sacred and obligatory, and tends to the improvement and prosperity of society; but as the violation of them is not equally prejudicial to the public good, the fulfilling of them is not subjected to the cognizance of the law, but left to the candor, humanity and gratitude of individuals. By this means ample scope is afforded to exercise all the generosity, and display the genuine merit and lustre of virtue. Thus the wants and misfortunes of others call for our charitable assistance and reasonable supplies. And the good man, unconstrained by law, and uncontrolled by human authority, will cheerfully acknowledge—and generally satisfy this manifest and moving claim; a claim supported by the sanction of Heaven, of whose bounties he is honored to be the grateful trustee. If his own perfect rights are invaded by the injustice of others, he will not therefore reject their imperfect right to pity and forgiveness, unless his grant of these should be inconsistent with the more extensive rights of society, or the public good. In that case, he will have recourse to public justice and the laws; and even then, he will prosecute the injury with no unnecessary severity, but rather with mildness and humanity.

When the injury is merely personal, and of such a nature as to admit of alleviations, and the forgiveness of which would be attended with no worse consequences, especially of a public kind, the good man will generously forgive his offending brethren; and it is his duty to do so, rather than to take private revenge, or to retaliate evil for evil. For, though resentment of injury is a natural passion, and implanted for wise and good ends, yet, considering the manifold partialities which most men have for themselves, were any one to act as judge in his own cause, and to execute the sentence dictated by his own resentment, it is but too evident that mankind would pass all bounds in their fury, and the last sufferer would be provoked in his turn to make full reprisals; so that evil thus encountering with evil would produce one continued series of violence and misery, and render society intolerable if not impracticable. Therefore, where the security of the individual, or the good of the public does not require a proportional retaliation, it is agreeable to the general law of benevolence, and to the particular end of the passion, which is to prevent injury and the misery occasioned by it, to forgive personal injury, or not to return evil for evil. This duty is indeed one of the noblest refinements which Christianity has made upon the general maxims and practice of mankind, and enforced with a peculiar strength and beauty, by sanctions no less alluring than awful. And indeed, the practice of it is generally its own reward, by expelling from the mind the most dreadful intruders upon its repose, those rancorous passions which are begotten and nourished by resentment, and by disarming and even subduing every enemy one has, except such as have nothing left of men but the outward form.

The moral qualities we have adverted to cannot be expected to be of great strength in rude and uncivilized races of men; but they are to be expected in those who come from nations old in christianity and civilization; and especially in those who make an open profession of christianity. The examples of such men, particularly if they are of superior standing in society, ought to have, and must always have a powerful influence over such a people as the Hawaiians. If philanthropic foreigners wish to aid in the ennobling and elevation of their character, they must show in their course the beauty and beneficial effects of the moral virtues which they wish to propagate. This has been eminently the case with the Christian missionaries to these islands. We are not aware of one single exception to it; and to this cause is to be ascribed, under Providence, the wonderful success that they have had, since 1824.

HOMEWARD BOUND.—Aside from the great drain which the golden attractions of California has made upon our community, not a few old familiar friends are about taking their departure to 'fader-land.' Such is the transitory nature of our society, that almost every day witnesses some new change. One goes and another comes.

RAMBLES IN HAWAII.

We hold these truths self-evident, that all men are created free and equal, and endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness. In accordance with this, our belief—in the pursuit of happiness by relaxation from business and in the bliss of being allowed to remain silent when we had nought to say—we resolved a few weeks since to treat ourselves to a ramble among the scenes of nature. It is really refreshing to shake off the cares and turmoils of business life for a season and to go forth into the wild woods—gaze upon the beauties of nature—listen to the lively strains of the feathered songsters of the grove—and participate in the quiet pastimes of rural life. In the strife for worldly fame or gain, the gentle too often become hardened—the generous, selfish—the noble, debased. Frankness and individuality of character are too much curbed by the arbitrary rules of polished society. It is in the quiet walks of rural life that we find mankind approaching the nearest to our beau ideal of human enjoyment.

In the absence of more important matters we have thought a slight sketch of our rambles might not prove uninteresting to some, although there can be little of interest so far as scenery or curiosities are concerned, they having all been heretofore described by an abler pen than ours. While we shall glance at the curiosities, beauties and surface of the country, our main object will be to give as near as possible some idea of the capabilities of the soil and the condition of the people.

In the 'pursuit of happiness' we embarked Aug. 10th, on board a schooner bound on a foreign voyage via Kauai. There was a goodly party on board and no small number of boxes and bundles. Of the voyage suffice it to say it was as pleasant as could be expected. Those who were sea-sick suffered—and of course their sufferings with becoming fortitude. The day following we anchored in Hanalei Bay.

This bay is formed by projecting highlands which break the force of the trade winds and render the anchorage perfectly safe the greater part of the year. During the winter months when westerly winds prevail there is a heavy surf in the bay, although there is no danger, as a vessel can easily get under way and go to sea. There are two quite sizeable rivers emptying into the bay, the Hanalei and the Waioli. The Hanalei is navigable for boats about three miles. The Waioli is quite shallow and navigable only a short distance from its mouth. The country in this region is exceedingly luxuriant. We landed a short distance up the Hanalei river and ascended Mount Pleasant—so christened by us—where we found everything prepared for our reception. The scene presented to view from this point—some hundred feet above the sea—was one of surpassing loveliness. At our feet lay the calm and beautiful bay, beyond which rose nearly perpendicular, mountains covered with luxuriant verdure, from whose cloud-capt summits leap bright cascades, which glitter for a moment in the rays of the sun and then plunge into some unfathomable abyss below. Far away inland stretches the luxuriant valley of Hanalei, along which the sluggish river winds its serpentine course—now hiding itself from view beneath the dense foliage—now emerging into sight by a gentle curve in the open plain. Far inland the wild luxuriance is contrasted with the regularity of cultivation apparent in the coffee plantations. After tea we took a stroll by moonlight up the valley, made one or two calls, and finally camped for the night. The day following we spent in visiting the coffee plantations. The crops looked promising. The valley of Hanalei will produce the present year about 125,000 pounds of coffee.

For the next ten days we amused ourselves in rambling about in the region. It would be interesting to detail the curious things we saw. We visited the caves situated near the sea-shore, some six or eight miles towards Waimea. The first cave is situated at the base of a ledge of rocks. It is in the form of a vast oven, regularly arched overhead. There is in one side of the roof a hole communicating with a little niche, large enough for a man to lie in comfortably, with a small aperture not visible on the outside, through which the occupant can look out and see what is going on in the cave. The natives have a tradition of some old veteran warrior, who being pursued by his enemies hid himself in this place and was fed by some faithful attendant for a long time.

Farther towards Waimea are two caves of a similar nature, except they contain water. The natives have a tradition respecting the first one we visited, to the effect that there is a great serpent inhabits it. It is situated at the base of the mountains, some half a mile from the sea-shore. The mountain, which is composed of rock, rises some fifteen hundred feet perpendicular, or rather overhangs the mouth of the cave. We ascended gradually about two or three hundred feet above the level of the sea before we reached the mouth of the cave. From the mouth, which is blocked up by loose stones which have apparently fallen from the ledge above, we descended about one hundred feet when we came to water. The water is clear and cold. Here we sat down and partook of our dinner, drinking of the water in the cave. Having finished our survey of this cave, we repaired to the other, a little farther on, having first despatched natives to the sea-shore to bring up a canoe and torches, in order to explore it. The entrance to this cave was similar to the one we had previously visited. From the mouth, parallel with the perpendicular ledge of rocks which towered above our heads, we descended gradually until we reached the water. The cave at the mouth is about one hundred feet wide and nearly as high, gradually tapering down until about fifty feet beyond the bank of the lake it becomes a narrow passage, resembling a door. The natives having arrived with their canoe and torches, the canoe was launched and we embarked. The brink of the lake where we embarked was about two hundred feet in a horizontal direction from the mouth. The light from the mouth was sufficient until we passed the aperture resembling a door, when all was dark, except the faint rays from our torch. After passing through this door, we glided into a large oblong apartment, regularly arched overhead. Still farther we found a still narrower entrance, leading to a still smaller room. The echo of the voice was almost deafening. The surface of the water

must be over one hundred feet above the level of the sea. It has been sounded and found to be about forty feet deep. There is no outlet or inlet visible, and yet the water remains the same height at all times. These caves are not so extensive as some but are well worth the trouble of a visit.

In one of our rambles inland towards the base of the mountain in the rear of Waioli, we had pointed out to us, on the banks of the Waioli river, a quarry of stone resembling logs of wood. They protruded several feet from the banks of the river. The natives say this place was formerly a place of worship. The water fall in this valley is a beautiful sight. The principal cascade—for after a heavy rain there are many—leaps from the summit of the highest mountain which is rising of five thousand feet. The side of the mountain towards Waioli is almost perpendicular. The water does not fall the whole distance at one fall, but glances from one projection to another. In a word—the scenery is grand and beautiful.—Nature has been lavish in her gifts, and every visitor will join with us in saying that Hanalei is as lovely a spot as the sun ever shone upon.

The valley of Hanalei, and the adjacent country is calculated by nature for an agricultural district. The soil in some parts of the valley is extremely rich, being formed by the debris from the mountains, mixed with the decomposed vegetation of the valley. That portion of the land around the bay, and lying between the sea and the base of the mountains, bears traces of having been formed by sand thrown up by the sea, on the top of which a rich soil has been formed in the manner stated above. Sea shells have been found far inland, imbedded in the soil, and we discovered in the Waioli river, and also in a ditch dug near the base of the mountain, large sticks of timber several feet below the surface of the earth. Nearly a mile inland we discovered sea-beach sand by digging. There can be no doubt but that a large tract of what is now good land, was formerly covered with water. In some places the soil extends several feet below the surface. Vegetation grows with unparalleled rapidity, and the trouble is not to make plants grow, but to prevent the weeds from growing so rapid as to choke the plants. The adaptation of the soil to the growing of coffee has been tested. Two plantations are now in bearing, and will probably, even at the present low rates of coffee, yield a handsome percentage on the money invested. The trees look remarkably thrifty, and most of them are in full bearing.—Cane, tobacco, corn and vegetables may be profitably cultivated. We saw some specimens of tobacco, which if properly cured, would compare favorably with, and we think far exceed, what we now import. Oranges are already quite abundant, although no attention has been paid to the culture of them. We saw a large number of trees growing wild and heavily laden with fruit. Peaches grow well. We saw one tree in bearing. Figs, guavas, limes, lemons, and in fact all the fruits of the tropics grow luxuriantly, although little attention has as yet been bestowed upon their culture. There is a large tract of land in Hanalei valley now covered with rushes which might be laid down to rice, for the production of which it appears admirably adapted. There is also a large tract of table land extending along the sea shore, the soil of which is not so rich as the valley, but there are portions of it which might be cultivated. The production of silk, as many are aware, has been attempted on Kauai and failed. The failure is attributed to different causes by different individuals. We have in our possession specimens of some of the silk. Many difficulties were experienced in the commencement, but most of them were overcome, and it is greatly to be regretted that the attempt did not succeed. Aside from the good results in a pecuniary point to the nation, the influence which the successful production of silk would have exerted upon the morals of the nation by affording employment to the females who now spend their time in idleness could not but have been of the most salutary kind.

Properly cultivated, Hanalei valley is capable of supporting a dense population—more than the whole of the present population of the island of Kauai. Nature has been bounteous and it only requires the enterprise and industry of man to improve the advantages which nature has given the agriculturalist. There are few places where man can more easily supply his wants, and yet but little, comparatively speaking, has been done. The productiveness of the soil—the genial climate—the perennial verdure—the grandeur of the surrounding scenery—points to it as a chosen spot for the residence of a thrifty and happy people.

The condition of the people at the present time will favorably compare with their condition in times past. The facilities for acquiring property, consequent upon agricultural operations, have enabled the people to make a much more respectable appearance than formerly. A gentleman who has resided at Hanalei several years told us that a well-dressed native was as rarely seen at church when he first settled there as one not well-dressed is at the present time. The condition of the people has been greatly improved since the introduction of christianity and more particularly since the commencement of agricultural operations; but still the mass move slowly. There is still a wide difference between what they are and what they should be.

There is here and there an example of advancement sufficient to found a hope that with a little more attention to their follies, and by imparting to them a more thorough knowledge of their rights many of the people will become industrious and thrifty. Their great failing is improvidence, to which, however, there are exceptions. Here is an instance related to us by a gentleman at Hanalei. A native employed on a plantation, overhearing the superintendent say he was in want of funds came forward and offered to lend him money. The offer was accepted, and the man, much to the astonishment of the superintendent, brought out a bag containing \$70. This amount he had saved partly out of his wages and partly by the profit on garments which he had made for his fellow-laborers. Many save up sufficient money, say \$40, to buy a horse. The passion for horses is ruinous, but these instances of industry and economy in order to gratify the love of display, show that the people will become more provident when the incentive is to secure a home and to make that

home attractive. While we are told to some that the history of the world contains no parallel to the history of this people, we would wish to be understood as saying that they can as yet compare in many respects with the inhabitants of Christian lands. They have been transported from a state of idolatrous barbarism and from a rule the most despotic to one of civilization and freedom.

As the pupil of the eye requires time for contraction when transported from darkness into light, so mankind must be prepared for liberty if they would fully enjoy its blessings. We would not be understood as advocating slower progress in giving to the people freedom and exemption from burdens, but we would see that none share the freedom bestowed upon them.

After a pleasant sojourn of 16 days in the delightful valley of Hanalei, we set out for Waimea on Monday the 29th of August, accompanied by a friend and quite a troop of natives on horseback. Our path led along the line of the sea beach over a tract of table land—now diverging inland and now approaching the beach at various intervals to cross the streams at the mouth, where fording is practicable, although there is a danger from the quicksands. For eight or ten miles the country is high table land, adapted only to grazing, except some of the little valleys where the soil is sufficient for cultivation. The earth in this region is covered with a rich green sward, thickly studded with the *pendanus*. About twelve miles from Hanalei we came upon the village of Molokai, situated on the sea-beach. A Catholic mission is established at this place. We had a fine view of the village although our path lay farther inland. The district of Koloa through which we passed is a fine tract of land, a large portion of which appeared adapted to agriculture. There is a sparse population in this region, mostly on the sea-beach and its vicinity. Some little attention has been paid to the cultivation of corn, which grows well there.

At one native house we saw quite a quantity of fine looking corn just harvested. The land in this region is well watered and fertile. We had no time to diverge from our path, but our companion informed us that the arable land extended far inland. There are some charming valleys and dells luxuriantly rich and surrounded with a profusion of nature's beauties. Our road by most of the way through a charming country—now along the brink of a giddy precipice—now down a deep ravine along which ran a small stream in its course from the mountains to the sea. At Analei we again approached the sea beach and forded the river of that name, after which we struck far inland across a level plain, now and then intersected with ravines. After fatiguing ride of several hours we arrived at Waimea, where we remained for the night. After dinner we took a double canoe and went down the river to its mouth, where we found a fine hamlet. We were escorted to the house of the river, the husband of Deborah, the wife of Temoore. A short distance from Deborah's residence we visited a cotton factory on a small scale. A foreigner is engaged in it, and employs several native females in spinning. The scene reminded us strongly of scenes in 'Fader-land' before the invention of machinery had driven from the fireside of the happy farmer, the good-fellow spinning wheel. Numerous traditions of old times were related to us as we sailed along the banks of the beautiful Waiau. The scenery on either hand is grand and imposing.

After a pleasant night's rest we rose early the morning and visited the falls of the Waiau. There are some lovely spots in the vicinity of the river. The soil in the valleys is rich and fertile—that of the uplands good for grazing. After breakfast we set out for Koloa, taking the mountain road, which led us along the brink of precipices, hundreds of feet below which, smiling little dells, thickly shaded by dense foliage. At length our path entered a dense forest of tall spreading trees, thickly interwoven with parasitic vines, and enlivened with the song of innumerable birds. The scenery on the route was wild and romantic, combining the grand and beautiful. The path in some places ran along the brink of precipices where the least misstep would have plunged horse and rider into a delirious hundreds of feet below. After ascending gradually until we reached the summit of the range of mountains which divides the district of Waiau from Koloa, we obtained a view of the ocean, on the south-east side of the island. In the summit we could overlook Waiau to the north, a vast plain towards the east, and a part of Koloa to the south. Descending gradually we reached Koloa after a ride of about three hours. We spent the remainder of the day visiting the different parts of the plantation we were examining the surrounding country. On the following morning we made a trip to Hanalei valley, about eight miles towards Waimea. It is quite an extensive valley, cultivated with table land for sale. In the evening about ten o'clock we embarked for Honolulu, where we arrived on Sunday, after a passage of four days. This island of Kauai contains more arable land than any other island in the group, and bears traces of volcanic action. There is a singularly low about all the rivers, their beds being nearly blocked up by the mud thrown up by the mud. The population, so far as our observations extended, was sparse. With proper cultivation the soil is capable of supporting fifty times the present population.

LOOK BEFORE YOU LEAP.—We would caution industrious residents of the Hawaiian Islands to reflect well before they mortgage their lands and comforts here, in the belief that every cent is sure of picking up gold in Honolulu on the morrow, and their tributary streams. In all these cases, common sense and prudence will lead to the average result, and not to one or two cases of extraordinary luck. From the most authentic accounts it appears that in more than two months, 2000 diggers have only got \$600,000. This gives an average of \$300 for each man, for, say, two months. Even that is not all clear gain. Many men have expended quite as much, or more for provisions, clothes, labor, medicines and medical attendance. Take time to go—calculate—re-consider—balance chances, go that would be rich, for the scriptures: 'He that hanceth his neck with a yoke, shall be brought down: he that is wise, shall not be wise, nor shall he that is foolish, shall not be foolish.'—

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